

Anpao Kin.

THE DAYBREAK.

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"Wankantanhan Anpao kin hiyounhipi."—Luke i:78.

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NO. 5.

Bishop Tawowapi Wan.

Niobrara Deanery ed Winyan Omnicieye kin, Mitakoda teciridapi kin; Convocation ekta wawicaupi ahiyakadapi qon hena Rev. Mr. Ashley qa Miss Dickson onaronmayanpi on nina cante-waxte makagapi.

Hehan nalun miye kinhan wowaxi wan qinmakiyapi kin he ecamon kta e on omayakiyapi kte cin imakakije sa he yeksuyapi, qa miye toked iyotan tanyan kta ibdukcan kte cin okna yusotapi kta e \$300.75 hiyumayakiyapi. Wawicaupi kin de e curcin nina rcin ibdukkin. Kaked okna bdusota:

Bishop Tawomnaye on, Rev. J. H. Babcock, mazaska awanyaka, hiyuwakiya.....\$100.00
St. Paul's School on..... 50.00
Re Sapa ekta wowaxi econpi kta on..... 60.00
Rosebud makobaxpe kin okna wowaxi econpi kta on..... 25.00
Anpao kin on..... 65.75

Ataya.....\$300.75
Ho, mitakoda teciridapi kin, wowaxi waxte ecanonpi ece kin he hacetuwanjica econ yukan po. Wakantanka Toie kin sanpa qa sanpa onispepi kta aiciciya po. "Wikuupi qa waakinicapi wamin taku owasin econ po, Heced iya-onpepica xui, qa owotanna, wicoicage wan peapi, qa yuxxanhananun-un kin okna Wakantanka cinca ecena yaunpi kta; hena ed maka petijanjan iyeced iyoanpa yaunpi; qa wiconi wicoie kin pazo yaunpi: Heced Christ anpetu tawa kin ed tuku on imawinkta kin he ece, taku xni on waimnanke xni, qataku xni on rtawani xni kin hee." Philip 2:14, 15, 16.

Awicakehan nitakoda wacinyepica qa Bishop nitawapi kin. W. H. HARE.
Philadelphia, Penn.,
Oct. 18, 1895.

Omnicieye tanka, waniyetu iciyamni ece econpi kin he nakaha Minneapolis, Minnesota, otonwe kin he ekta econpi. October 2 hetanhan qa October 22 hehanyan anpetu otoiyo hi mniciyapi. Bishop ed opapi kin wikcemna xakpe s npa xakpepi qa karnir-opapi kin ix opawinge topa sanpa wicemna zaptan ecetupi. Omnicieye kin de ohinni nonpa k yuxpeya econpi, dakax Bishop kin eepi owasixnana toyopa aonaicitag mniciyapi qa karnir-opapi kin ix eya adehanyank tipi tokeca okna tiyopa yuganhhan ptaya wokdakapi. Heced omnicieye wanjiyapi exa kinukanyan xkanpi kin eciyatanhan on taku qeyax woyuxtan ihunikiyapi kta e terika wicakicigagapi. Ecin Bishop tomnicieye ed taku toka iwokdakapi qa iye tukte okna yuxtanpi yexa nahanrci he woyuxtan heca xni, qa ix eya karnir-opapi tomnicieye ed taku tokeca toka cajeyatapi qa iye toked tanyan kta iyukcanpi kin okna yuxtanpi qeyax he nakun nahanrci woyuxtan xni; tka omnicieye okiyuxpe nonpa kin unma tukte ed taku wanji toka iwokdag ayapi qa yuxtanpi kin he toked woyuxtan hin kta cinpi kin okaxpe unma onaronwicayapi qa iye wicadapi xni kin hehanyan he woyuxtan rce xui.

Taku tankankinyan Okodakiciye Wakan iwaxte kta kecinpi kin henana cajeyatapi, qa hena hunrhunr nina hanskaya iwokdakapi exa yuxtanpi xni. Onge erpeyapi, qa akex onge kinkakapi; toka-

ta waniyetu yamni ake mniciyapi kinhan ekta piya iwokdakapi kta e he on. Taku tinsya yuxtanpi kin hena ota xni exa okinni heced waxte naceca.

Anpao Kin Tamazaska Kin.

ANPAO KIN kagapi kta on mazaska wikcemna yamni sanpa xakowin sam mazaxana yamni (\$37.03) henarca wi otoiyo hi ayusotapi. Heced wi yamni kinhan, mazaska opawinge wanji sanpa wikcemna wanji sanpa wanji sam mazaxana napcinwanka (\$111.09) henakeca ayusotapi. Ho, hecetu we do.

Wana hekta wi akenonpa kin hena icunhar, wiyamnini eced toked opetonpi kin eciyatanhan mazaska ieu kin hena nayaropni kta. Tanyan abdeza po.

August 30, 1894, hetanhan wi yamni Nov. 30, 1894, hehanyan.....\$30.75 ieu
Hetanhan wi yamni February 28, 1895, hehanyan..... 39.53 ieu
Hetanhan wi yamni May 30, 1895, hehanyan..... 27.05 ieu
Hetanhan wi yamni August 30, 1895, hehanyan..... 9.20 ieu
Heced wi akenonpa ieu kin ataya \$106.53 henana.

Henarca kinhan wiyamnina kagapi kta onkipi xni ye do. He eca ayabdezapi kta uncinpi kin on dena heced taninyan unnicipazopi. ANPAO KIN ni kta ya-cinpi, qa Bi-hop waxte otakiya xka unkitawapi kin he de koya teriya qin un kta iyececa xni yadakapi hantanhx, toka ca ANPAO KIN sanpa tanyan opeyatopni qa yakajujupi xni huwo?

ANPAO KIN miye sa epe do.

Bishop Hare wayazunka on titokan iyaya qa kitanna tehan usnikiyin kta iyececa pejuta-wicaxa nom wacinyepicapi heced yatinsyeri okiyakapi. Heon etanhan Philadelphia, Pa., cinhintku ti kin heciya iyaya qa okinni wi xakpe hehanyan ecetu heciya atansina yankin kta naceca. Ecana akisni kta e Wakantanka iceunkiciciyapi waxte, qa titokan un icunhan toked unkokilhipi kin wicoran waxte owasin sanpa bdihedyu unkuwapi iyececa ye do.

Wicata On.

PINE RIDGE AGENCY,
Corn Creek, S. D.

ANPAO KIN: Hokxila terilapi wan wokakije terika yuha. Hokxila kin le terilapi exa icunhan wicokuje wan teriya kuwa ye lo. Waniyetu ota kakije lo. Hececa exa icunhan hokxila kin wowacinye tanka yuha. Wowapi Wakan taku eya cin hena oyasin wicala ye lo. Tka iyotan St. John wicowoyake 11, 25, 26, le wowacinye kin iyotan tohani ayuxtan xni ye lo. Ho, yunkan wana hekta, April 27, 1895, le anpetu kin, 9 o'clock, Wakantanka iyowinkiyelakax, atkuku na hunku ihawicakta qon he ayuxtan na irpeya iwicayaye lo. Wana wozikiye waxte kin ekta iyaye lo.

Hokxila kin le, March 10, 1878, le anpetu kin tonpi, yunkan waniyetu 7 hetanhan wicokuje kin le yuha, na wana waniyetu xakowin yunkan wana kul iyunke lo, na waniyetu yamni yunkan te lo. Le hokxila kin wacewiciciya ca el wicoiye tonaxna weksuye sa. St. John 16; 23, 24, 25: St. Matt. 8; 1, 2, 3; St. Luke 14; 21, 22: Job 19; 25, 26, 27. Lena, mitakuyepi, woawacin kin wicaxa na winyan iyohila awauncinpi nin ecanmi. Ho, hecetu, na wana hokxila atku-

ku na hunku kin cajepi kin nayaropni kta; Mr. Eli Charging Bear, Mrs. Annie Charging Bear, na hokxila te cin le cajeye lo, John Charging Bear.

Le ANPAO KIN nonpa wowapi qu ca oyasin nayaropne lo. Hokxila le te cin on mazaska lenakeca ayusotape lo; ogna rpayapi \$35.00; inyanska, \$65.00: na aconkaxkapi, \$25.00. Terilapi canke ta exa lila tanyan rpaye lo.

Wicaxa na winyan kin lenios Tipi-wakan lila terilapi ca heon tokata, ake Wankiya u kin cinca kin wanglakapi kte lo. Ho, hecetu. Tona ANPAO KIN kolayapi qon le iyuxkinyan wanlakapi kta. Ho, mitakolapi, ANPAO KIN takolaku kin oyasin nape au po; wolakota mitawa on nitakolapi wan onxike qon he miye ye lo,

CHAS. LONE WOLF.
(Xungmanitu-ixnala.)

Wankicizupapi.

Rev. Edmund Trew Simpson qa Miss Dorothy Pirnie henios, Sept. 4th, 1895, Richmond, Staten Island, New York, ekta wakankicizupapi. Dakota ota Miss Pirnie kiksuyapi naceca; ecin tehan Miss Francis kici St. Elizabeth School, Iyanbosdadhan Owakpamni ekta, waonspekiya un tka qa itahenna All Saints School, Rara Otonwe ekta, wakanheja cikciscipina wayawawicakiyapi. Kindergarten eciyapi kin he yuha. Dehan, hixnaku kici, Brookings, S. D. ekta un qa hed Wicaxa-wakan tawieu waxte qa wayupiya wawokiye sa kin iyeced bdihedyu xkan kta e he cetunkda pica xui. Rev. E. T. Simpson Brookings qa Huron ekta Tipi-wakan he cin hena nupin awanyaka.

Dehan Rara Otonwe ekta Wicaxawakan Okodakiciye Wakan etanhan kin tuwena un xni. Rev. Jas. Trimble D. D. he hed Tipi-wakan Itancan awanyaka tka September 1st hehan enakiya unkan Ohio makobaxpe ekta kikda. Exa itahenna Bishop Re Sapa ekta, Rapid City qa Hot Springs otonwe kin ekta kta Tipi-wakan kin hena awanyakin kta e icekiya unkan wicada keyapi exa nahan rei ekta iyotanke xni.

Rex. W. J. Vanix, Pierre ekta un qon he nakaha Wakpa Ipakxan ekta Tipi-wakan nom he cin hena awanyag xipi. Rev. Mr. Vanix deakon heca canke Rev. W. J. Cleveland ihukuya xkan kta. Hed Dakota qa Raratonwan cinca ota wayawa opapi, Tunkanxinayapi woonspe-tipi wan hed yuhapi kin he okna.

Rev. Geo. A. Chambers, Bismarck, N. D., ekta un qa tohinni Inyan Kagapi wakpa opaya Okodakiciye Wakan yukanpi kin wanwicayag i sa qon he wana Pierre, S. D., ekta Tipi-wakan kin awanyaka qa okxan makoce wanke cin ed wicoran wakan kuwa xipi.

Minnneapolis ekta, Omnicieye Tanka econpi kin icunhan Wicaxa-wakan Itancan Makobaxpe (Dioceses) teca zaptan qa Yewicaxipi Makobaxpe (Missionary Districts) teca nonpa kagapi kta yuxtanpi. Nakun Alaska Yewicaxipi Makobaxpe ekta Bishop yuhapi kta yuxtanpi qa Rev. Peter Trimble Rowe hee kta karnigapi. Alaska ekta Ikceoyate ota unpi yexa tohinni Bishop yuhapi xni.

Anpao Kin Aiyukcanpi Wan.

Koda, John Chapman, ANPAO KIN, ed aiyukcanyan okdake cin he ed mix, ito,

wiyukcanpi wakipazo kte do. Lower Brule Agency ed Convocation qonhan he Joseph Good Teacher cajeyata ca owakiya eyax ed ahiunyatowanpi xni. Hehan he ounyakiyapi kin hehan tukte okna unkiduxtanpi kta tka ce.

Mix deced awacanmi: Waxicun ia okagapi kin he hecena kte, tka ee ANPAO KIN eyapi kin nonpa on ipida cin kte. Unma ataya Dakota iapi okna kagapi waxteke qa unma kin he ee hecena waxteke; kinhan tona Dakota wowapi ecena onspepi kin okidakapi kin ataya Dakota okagapi kin he ukiyapi waxteke, kinhan unma kin he tona Waxicun iapi ko onspepi kin he uwicakiciyapi waxteke Nakun ANPAO KIN ed taku otakiya apiyapi waxteke; ecin, Okodakiciye Wakan kin owancaya waxaka ayin kte cin he on ANPAO KIN ookiye waxte heca kta, ca heon nakun ANPAO KIN kohanna unkieicajujupi waxteke, tona unkieicajujupi xni kin hena cicap, mitakodapi.

Wowaxtedake iyotan on napeciyuzapi,

DANIEL HIGH ELK.

Watanixni Glawapi.

ANPAO KIN; Mitakola, ito, takul yatanin eixi kta wacin na on le wakage lo.

Eya, wicanagi niyin kta on wowaxi econqonpi he wicoran waxte heca. Ho, hecetu we lo.

Hehan! Lakota oyate yaunpi kin taku wan eciyapi kte lo. Eceex, wataninxni glawapi kin iwanyag ecanonpi nin ecanmi ye lo. Niyepi hunr nicinca otape lo. Hena tokata iwarwicakiciyaka po, na wataninxni glawa xni kin ihawicakta uta po. He le taku kin ohinninyan cajablata wacin ca wana epe lo.

Eya, mix eya owekix takul waglawaxni ye lo. Ho, mitakolapi, Waxicun tona ANPAO KIN opeyatopni kin hecin, hena Tunkanxilayapi etkiya wowapi yagagapi na tona waglawaxni qon hena Tunkanxilayapi ti qel woyuxtan on mazaska kiciyankapi qon hena mazaxha wanjila kexa tohan! Tunkanxilayapi taoyate waglawapi kin wicakipi xni nin ecanmi, na heon le wotanin wakage lo.

CUNY WHITE DEER.

George Heraka He-Tanka

Iwankab cajeyatapi kin, bdokehan Convocation ekta ahite qon hee. He Kuta Wicaxa tipi kin ekta inyanska ekicikdepi kta e he on wana mazaska nonpa (\$2.00) maupi. St. Stephen's, Orbojuta qa St. Mary's, Wakpa Ipakxan ekta henios wacekiye omnicieye mazaska wanjikjina kicunpi kin ee. Okini nakun ota mnayakiyapi tka nahanrci hiyumayakiyapi xni yukan naceca. Kohan ikdixtan po. Wacekiye omnicieye otoiyo hi mazaska wanji on wawoyakiyapi kta qa Convocation ekta heced niciyuxtanpi qon he kiksuya xkan po.

W. J. C.

London, England, Sagdaxin oyate otonwe itancan tawapi kin ekta otonwe ocanku ojanjanyapi kta on petijanjan 75,000 otkeyapi: Paris, France, Waxicun rea (Frenchmen) otonwe itancan tawapi ekta, petijanjan 50,000, qa New York, Minhanska otonwe iyotan tanka tawapi kin ekta petijanjan 28,000 otonwe ocanku iyojanjanyanpi kta e on otkeyapi.

ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu toka-heya xca, mazaakdirpeyapi.
 WI XAKPE on kapi, qa wi iyohina akezapant (15) aokpani xni, ptaena partapi, wicacep wanjina eka hiyukiya kta cinpi kinhan, icupi kin iyohina kaxpapi wanj (10c) on kajuju kta.
 WI XAKPE on kapi, qa wi iyohina wanjina icupi kta cinpi kin, kaxpapi wanj sanm okise (15c) on kajuju kta.
 Icupi xni itokab kdajujupi kta.
 Wowapi askabyapi mazaxana wanj qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okilipi kta.
 Opetonpi kta wowapi hiyukiya qaix ed taku oyakapi kta cinpi qa hiyukiya ca, wowapi ojuha akand deced owapi kta:—Rev. W. J. Cleveland, Madison, S. D.

Yawaxteya Cajeyatapi Wowapi Wan.

ANPAO KIN icikoyagunyanpi qa wicoran waxte econ iyounpaxtakapi kta wookihi yuha. Okodakiciye-wakan opapi t'ka abebeya tipi kin, hena iyotan taokiye waxte heca kta. Bixop waun kin eciyatanhan, taku ecamon onxpaxpa oyakapi qa taku bduotanin kta wacin kin hena owasin, qa Tipiwan iyaza omawani woyakapi kin hena, qa nakun Okodakiciye-wakan kin wotanin tawa toktokeca ed kagapi kta. Oyate unkitawapi kin owasin ANPAO KIN icupi qa sanm wicaxa tokeca wicayupi nin ecanmi.
 W. H. HARE, Yewicaxipi Bixop.

Wotanin-waxte Ayapi On Wocekiye.

Anpetu iyohi wicakaya he cin ehan heyapi kta: Wauikiya waxte isto wacantkiya nitawa kdugad, canicipawega akan otkeyahan yaun tka qon, maka akan wicaxa unpi kin owasin Niy eka etonwanpi qa niwiciyapi nunwe. Amen.
 Winyan Omniciye oakde onspeiciciyapi kte cin he dee:
 "Taku owasin iyucanpi, qa taku waxte kin he i sa yuha po." i Thess., v;21.

Okolakiciye Wakan Woyaka Tawa Aoptelya Kagapi.

XI.

OKOLAKICIYE WAKAN OMNICIYE TANKA TAWA.

Nice, Constantinople, Ephesus Chalcedon, Constantinople izaptan na ixakpe Arius, Macedonius, Nestorius, Eutychnus, Monothelites.

Omniciye kin hena omaka watohan econpi.

A. D. 325, Nice.

A. D. 331, Constantinople.

A. D. 431, Ephesus.

A. D. 451, Chalcedon.

A. D. 553, Constantinople.

A. D. 630, Constantinople.

Okloakiciye Wakan iyopte ye cin oha-kab tehan xni ecel tawoonspe okarnigapi xni sehingle na hetanhan woonspe kin yutokecapi kte rcin.

Wowahokiciye teca kin el woonspe wicakapi xni aicage cin on cajeyate. Wakantanka tokel iglutani qon na hetanhan woonspe yuhapi kin, tuktel wicaxa woonspe akagapi kta na wowiucan ikceka tawapi kin kici icitkonsyapi kta na wowicake yutokeca xkanpi qon, woonspe wowicake rca hin kta ca Wowapi (Epistles) heon kapi.

Arianism. Woonspe wicakapi xni wan hinape ca oranko tankaya ye con he Jesus Itancan, touncage wakan on heca wanj. Otokahe wowicala woeye kin el onxiya wacinyanpi kin on "Jesus Christ, He Wakantanka Cinhintku kin he wicawala" eya glataninpi, tka iecala hunr Jesus touncage wakan kin he icupi, na taku wanj Wakantanka touncage kin on Woniya Wakan yutanin xni kex, ipe toksapepi kici aiwanyag yuokiwanjipila kta xkanpi.

Ohanketa, woxna-kaga wan, Alexandria, (Egypt makoce) etanhan, Arius eciyapi najin na Jesus Christ Itancanunyanpi kin He Wakantanka heca xni keya, tka he tuwe kin he Wakantanka kaga, na wicaxa iyecel wowicake xni na woartani el un kta okihi, na otokahe-tanhan Wakantanka touncage el Yamni kin, he inonpa un xni keya, qeyax maka kagapi xni ecel kagapi, na kitan wan-kanl un, tka wowaxte na wookihi yuha qon iye tawa xni, tka he qupi keya.

Woonspe kin le xice rca, na Christian wowicala ohutkan kaksin kta icartagya; icin Christ He Wakantanka wicacerpi icu na wicaxa icage, he hecetu xni hecinhan, hehan ohounlapi kte cin ecaca iyecetu xni, na Iye eciyatanhan wiconi owihanke wanin unyuhapi kta wicalapi qon he taku xni.

Arius woonspe xica kin he otokahe cajeyate xni, lakax iye itokab toktokeca hecel cajeyatapi.

Woonspe xica kin le iye tawa yawapi na Arianism cajeyatapi kin on, iye lila ohitiya onspewicakiye na yuicaga. Arianism tankaya orankoya iyaya. Otonwe tanka ciqala ko he on wacin-

gnunikiciyapi. Bishop heca, na Woxna-kaga tokapa woonspe icupi; na on wokiniea kin owancaya tanin.

Tuktektel wowicake xni kin lila icaga kin on wowicake wowicala kin ataya yujuju kta nun se, na Christian woonspe St. Paul onspewicakiya, na on martyr ota tapi qon he ataya tokeca aicaryapi kta selececa.

Wowicakexni kin le on Okolakiciye Wakan kin lila yuoblel rpaye cin Constantine ableza, na wowicala wowicake kin he slolyapi kta, woakinica kin anapin kta ca Nice otowne el omnicieye on wicayuwitaya.

Nice el omnicieye kin. Omniciye tanka kin le, Owancaya omnicieye tokaheya A. D. 325 he ehan mniciyapi.

Owancaya Bishop iyuha na Wicaxa Wakan el upi, na Arius taku ke cin he wowicake naix wowicakexni he iwoglakapi kta ca wicakicopi.

Nice otowne, Bithynia owaxpe kin el, na Ascanian Ble huticagla hetu. Otonwe kin tanka na tanyan kagapi.

Tona el hipi kte cin taku kin he tanyan kta ca Wicaxayatapi kin igni, na oyasin woyuteyapi kta iye tona iyusote cin oyasin kicun. Bishop 318 na Wicaxa Wakan ota hipi. Wiyucanpi kin eciyatanhan, owekini wicaxa kokto nonpa el opapi, makoce oyasin etanhan hipi, tka okise isanpa wiohiyanpatanhan hipi. We yamnj mniciya yankapi.

Wicaxayatapi kin ix el opa na itancan yanka na eciyatanhan on taku oyasin yuonihan na waxaga econkiciyapi.

Itokab wicaxa teriya wicakuwapi qon etanhan wicota opapi.

Omniciye kin le tokel awakicinpi exa, omnicieye kin he tanka rca, okinihan rca heca, na wicoran wakan on mniciyapi kin on le iyotan ecinpicia.

Tokaheya tipi ikceka tanka el iglutayapi na ohakab Wicaxayatapi ti rca el mniciyapi. Ti tinahel cokabtu oyanke wan kagapi na akab Wotanin Waxte Wakan okage agnagapi.

Bishop kin henala opapi rca tawacinpi kex wicaxa wakan unmapi kin taku ku iwicayungapi na taku eyapi kta hecinhan iyowinwicakiyapi. Lila iwokiciglakapi. Anpetu iyohila xkanpi na aho-yekiciyapi.

Tokel yuxtanpi kta ataya tanin xni. Ohanketa, Diakon wanj, Alexandria etanhan, Bishop tawa kici hi qon, koxkalaka lakax waniyetu wikemna nonpa sam zaptan, Athanasius eciyapi hiyuciya na wowicala wowicake on iwoglakana hunr tokel wiyucanpi tanin xni qon tawacin wicakiyutinza.

Walitagya ia na glawicake ca heon wicota anogoptan yankapi, na Arius opapi qon takupi xni, ecel ohanketa wowicala wowicake, otokahetanhan yuhapi, he ogna wayuxtanpi.

Nicene Wowicala (Wowicala inonpa) lehan unyuhapi, omnicieye kin le el okise isanpa etanhan unyuhapi na eciyatanhan on, Christ He Wakantanka ee ca yutanin, na Arius na tona hecapi, woonspe wicakapi xni yuhapi he ikipajin. Omniciye kin wowicala yuecetu kin le Bishop tona hecetulapi qon iyohila caje eicignakapi, na hetanhan Okolakiciye wowicalayapi rce cin he yuhapi. Eya wancagna Arius toonspe ayuxtanpi xni, tka ignuhayela waxag hingle se. Tuktektel taninyan hinapa tka togye cajeiglatapi, na anpetu unkitawapi kin e woonspe wicakapi xni kin he Unitarian cajeiglata ece.

Omniciye Inonpa, Constantinople. Ataya Omniciye inonpa kin he Constantinople otowne kin el, omaka A. D. 381, Theodosius Wicaxayatapi un kin he ehan econpi.

Taku on rca econpi kin he Woniya Wakan eciyatanhan tokel wowicala wicakapi kinhan heon mniciyapi. Arius toonspe kin on akinicapi icunhan, Christ touncage kin on, na Yamni kin etanhan Ieyamni kin on, woeye ektanxnyan eyapi. Macedonius, Arius woonspe eciyatanhan blotahunkayapi wan, Woniya Wakan kin he Cinhintku kin He kaga onspewicakiyana heon Woniya Wakan kin He Taku Wakan xni eya.

Omniciye kin le wayuxtanpi kin on Nicene wowicala kin he yutankapi, Woniya Wakan touncage wakan on Okolakiciye wicala kin yutanin kte cin heon. Wicoie aignakapi qon lena ee, "Itancan na Wiconi Wicagu kin Hee, He Ateyapi kin eciyatanhan u, He Ateyapi kin na Cinhintku kin ob okiwanjila cekiyapi na yatampi ece."

Omniciye Iyamni, Ephesus. Ataya omnicieye iyamni kin he Ephesus otowne el yuwitayapi, Theodosius inonpa Wicaxayatapi qon icunhan.

Nestorius eciyapi, Constantinople el Patriarch (Bishop Itancan) un kin he, "Wakantanka Wicoie kin, na wicaxa Jesus Christ kin he tokecapi tka owanjila taniniciyapi; na wakan tawacin kin na wica tawacin kin cinpi (konzapi) on wanjila; na Christ tuwa Wakantanka otola kin, he yukinukan awicawacinpi kta iyececa," onspewicakiya.

Omniciye kin he Okolakiciye wowicala wowicake tawa kin he Wicoie kin He wicaxa icaga; Christ He wanjila tka Touncage nonpa, Wakantanka na wicaxa, na ouncage henios icikanyela icikoyagayapi qeyax, icicahiye naix oxkixke un xni," he yuxtan.

Omniciye Itopa, Chalcedon. Chalcedon otowne kin he el omnicieye wan iyuwitayapi kta ca karnigapi. Omaka A. D. 451, Theodosius nahanrcin ni un kin hehan mniciyapi.

Nestorius woonspe wicake xni ieglepi kin eciyatanhan on ake woonspe tokeca el yeiciciyapi.

Nestorius eye con, Christ el Taku Wakan oti kin on nonpapi ikipajinyan cajeyatapi na Christ el ouncage wanjila ce eyapi, Wicoie wicacerpi kagapi kin, na heon etanhan Wapekiton kin wicaxa heca xni kiyapi na heon okise wakan na okise wicaxa se. Woonspe kin le he Monophysite ix Eutychnian woonspe wicakapi xni he cajeyatapi. Monophysite eyapi kin, ouncage wanjila he kapi, na Eutychnian eyapi kin Eutychnes, tuwa obe kin kage con he on kapi.

Bishop 630 el hipi na wayuxtanpi kin eciyatanhan, Itancanunyanpi, Jesus Christ el ouncage nonpa, ecetu na kinukan un, Wakantanka touncage na wicaxa touncage, wanjila el ikoyake, na yucicahiye xni, yutokeca xni na yuxkixkapi xni eyapl.

Omniciye Izaptan, Constantinople.

Ataya omnicieye izaptan kin, Constantinople el, A. D. 553 mniciyapi kin itokab topa kin hanke selececa, lakax taku econpi kin he Nestorius woonspe ake yuha xkanpi kin he yaxica, na omnicieye unma topa taku yuxtanpi qon ognayan yusuta yuxtanpi.

Omniciye Iwakpe, Constantinople.

Omniciye kin etanhan ataya ix owancaya omnicieye cajeyatapi ehake kin, Constantinople el, A. D. 680, Constantine Pogonatus Wicaxayatapi ni un kin icunhan.

Iyohakab wanj el mniciyapi, na Ixakowin cajeyatapi tka tawokonze kin Okolakiciye ataya icu xni.

Woonspe wicakapi xni wan anapte cin he Monothelite woonspe kin he. Taku kin he Eutychnian woonspe onxpaa ee. Christ wicacerpi icu kin ohakab Christ tawacin wanjila yuha, Wakantanka wicaxa icaga tawa kin hee.

Omniciye kin he ouncage nonpa ecetu na kinukanyan un qon he iyecel tawacin nonpa, Wakantankatanhan na unma Wicaxa etanhan.

Omniciye iyohila woonspe wicakapi xni wanj cajeyata na anapta kuwa exa, omaka A. D. 325 na A. D. 630 iyokogna woonspe ecinxiyan toktokeca wanica ecinpicia xni.

Woyaka wowapi unyublayapi ca oyublaye iyohila el heca ota icage na on Okolakiciye towicala ayutokeca kte rcin. Eya wanjigji wicaxa taku okarnir wancinpi kin on hececa, tka wowiucan sanina, owotanla xni, on wowicake olepi kin on hececa nace, tka Okolakiciye kin etanhan wowicake on wowapi kagapi qon taku kin le wakanxica he icarye na Wakantanka towicake kin tokel iglutani kin etanhan wicayutokan

kta econ keyapi.

Woonspe kin lena on akinicapi qon liglila tanyan wacinkiciyuzapi xni, na hunr taku kapi kin ohieiciciyapi cinpi rca kin on unma awicapapi na anaiciptapi xni. Wicobe tona wicaxapi xni na lila oqoyapi qon he wowicala woyunge on oqoyapi. Omniciye he kaex el lila hoyekiciyapi, na yuonihanyan xkanpi xni, na "Itancan taokiye kin wicakis un kte xni" eyapi kin aktonjapi selececa.

Bishop unpi kin na owaxpe omnicieye-pi kin hena wicaxa hunr Okolakiciye tankal erpewicaye na heon tuktektel wicaxa oyunke wanjel owotanla un exa, oyunke wan tokeca el wowicala wicake xni yawapi.

Ho anpetu kin hena on woyakapi kin el takuku tanyan xni ikoyaka exa, Wakantanka kin woakinica oyasin iwankab un na wicaxa kici kicis unpi qeyax Iye wowicala wowicake he awanyaka na ehanni wicaxa wakan wicagu qon heon Okolakiciye ataya omnicieye xakpe kin lena el tokel wowicala on wayuxtanpi kin, hena owotanla na wowaxake yuha wayuxtanpi awauncinpi kta iyececa.

Tukte Unma Wacinyepica.

ANPAO KIN: Tukte unma wacinyepica he eca on woyag cixi kta wacin, na he nakun tuwa tokel slolye kin sanpa unkokiakapi qex ecanmi.

Ikcewicaxa heuncapi, na taku woonspe wanjini slolunyanpi xni. Icin, hunkakewicunyanpi hena taku iwicawaxte kte cin hinjicala kayex slolyapi xni, na ecaca taku tanyan okarnigapi xni. Canke okiseya hanke iyeunecapi, taku unkokarnigapi kte xni na awicakehan woartani ega untapi tka; na takuni slolye xni wacinton xni iteya tahunska xilyela unkatakunipi kte xni tka. Eya, hunkakewicunyanpi on hena inx eya taku iwicawaxte kta un henake tanyan slolyapi kecinpi, na heca kin yukan na-ceca exax hena kahanskeya yanke xni. Iyuh ptecela rca, na iwicawaxte xni kin tanin.

Eya, tohanl hokxila wan tuwa yuha kin he ohinni teriya kuwa, kinunmapi on kakixye sa. Yuncan tokel on hecel wicakuwapi kin he lecetuyapi: hokxila kin he koxkalaka eka ohitkin kta, na zuye sa, xungmanon sa, na toka kte kte sa; taku hececa kin hena el bliheca kta cinpi on hecel kaonspepi. Ehanna Lakota hecel hokxi icarkiyapi keyapi. He cel woartani wiconte iyatagleyapi kin he ogna Lakota cinca onspewicakiyapi.

Yuncan wana tohanl Lakota Waxicun olakotawicayapi hehanl Lakota egnagna Waxicun tawicoran wanjigji onspewicakiyapi na Waxicun iyecel yapi kta eyapi sa. Yuncan he wana Lakota ota ognayankel enajin konzapika exax nahanrci ota ogna iyayapi xni. Iye wicoran tawapi he nahanrci ota ihaktapi, na taku iyotan yuhapi kta iyecetu on he eca cinpi xni.

Tohanl Waxicun olakolwicayapi kin ehan taku ota wicaku; woonspe na iyoyanpa kin. Eya, woyuha, taku ikicanye, nainx taku on nipi kte cin, exax iyotan Wakantanka oie kin Lakota eka unkahipi kin he iyotan on pilaukiyapi. Na heon piunlapi eyececa yexax ecaca tehan el eunwacinpi xni.

Iho, wana xungmanonpi na okicize henakeca. Hehanl wana Wakantanka oie wicaunlapi kta iyehantu exax hanke nahanrci taku wan on wanaunronpi xni. Woonspe otanecanke kin unkokiakahanpi qeyax inihanxni norkpe kicun wowaci woimagaga na wawicirara hehanl hena lila econpi. Eyax ohinniyan Wotanin Waxte kin Titonwan oyate el wicahiyohi, na wana Wakpa Waxte oyanke le el kitanla iyoyanpa el wicahiyohi, nakun oyanke wanjigji el hececa.

Tka nahanrci oyanke wanjigji iyoyanpa xni e ex wicoran xice kin oyanke hena el wakanxica taku xice kin sanpa su kin oju aya. Eyax, tokxa Wakantanka towaxake he el un kin ecana iyoyanpa el wicahiyohi kta na satan nakipin kta, na taku waxte woowotanla canku canku kin ogna maniwicayin kta na wanax tuktektel hececa awacinpi na ogna ye ute

wacimpi ece. Lakota kin Wakantanka oie kin wicakahipi, icunhan nakun inx Waxicun wanjigji ohan hiyupi, na wicoran tawapi on he egnakapi rea kex ake ihakiktawicayapi, tokiyaxna waci awicakiyaglapi na he on wakamnapi lakax heconhanpi kta iyecetu selececa, tka ablezapi hanl awicakeya heconpi kta iyececa xni. Eya, tukte etu kexa wakamnapi cinpi kin okihipi tka. Wamakaxkan hecapi xni hecel wawicapazo omawicanipi kin el iyowiniciyapi kta iyececa xni tka. Wicaxa hecapi kin heon inx eya wicaxa iyecel tuktel iwakamnapi kta cinpi iyecetu tka walaka. Tka wapazopi wan iyecel yuha omawicanipi hecinna he wowixtece selececa heon hepa. Na ito, mitakuyepi, le taku kin tanyan ayablezapi iyececa; wicoran he etan koxkalaka ota tanyan glipi xni eex hena eepi ca hena taku xice kin sanpa on wayuxicapi sa.

Taku wokokipe rea wan le heca yelakax, ito, koxkalaka na wi-koxkalaka tona waonspepi hena taku kin he itehanyan igluhapi iyececa, exax he el huar xna iyayapi na hena wayaececa on heconpi ecel xna wakanxica ahiwicakte sa.

Mitakolapi, kahantuge woonspe nitawa awanglaka po na gluha po, hecel yanipi kta, na Wicaxa-wakan waonspeniciyapi hena eya qex kiksuya uta po. Tuwa kaxa otuyarci Wicaxa-wakan stustewicunyanpi na unkiye e wiuntkotkokapika. Nainx taku wan onispe hecinhan he on nitaoyate wicayagnayin kta awacin xni yo; tka wowicake na woowotanla kin on econ wo. Hecel sanpa Wakantanka niyawaxte kta. Tukte unma wowacinye huwo? Woxkate wowayupike na Wakantanka oie woonspe ogna icarwicayapi kin? Woonspe wowicake ogna icarwicayapi kin he awicakehan wacinwicayapi sa.

Eya, nakun woxkate woonspe hena taku iwacinwicayapi yukan naceca exax hena lanke el wowicaxa xni na womanon el yuha unpi heon eciyatan taku waxte on wawokiyapi kta ecaca okihipi xni, iyepi el taku cinpi kin hecela acancanpi. Tukte koxkalaka nom xkal unpi na wana Lakota ekta glipi eyapi, na tonweni Lakota kin wicoran hececa slolyapi xni, icin tuwa onspewicakiye kacax, taku rcax slolyapi okihipika. Heon etanhan koxkalaka kin hena taku econpi wanwicayakapi kin on tokel okihika wicakinhanpi, na wicaxa wanjigji heyapi; "Iho, le exex Wakantanka kin ee xni ki he he tka taku iyotan wakan ye lo," eyapi sa. Hunhunhe! Tona hecel awacinpi kin toke rcin eca tawacinpi gnu-nipi selececa.

Hehanl tohanl xkatapi kta ca cancega iyawicakicipapi na he el nakun wacinhanpi eyapi. Hunhunhe! Taku iyuninxkax tehan unksapapi xni lar. Hehehe! Hehehe! Woonspe iwarpanica unkatakunipi kte xni ye lo. Mitakuyepi, woonspeluha hecina aiciciya inyanaka po, tokxa Wakantanka waxagnianpi na Iye ohinni unkicipi un.

Eya, wicoxkate lena Lakotapi kta onspeiciciyapi kin on wayupikapi; na, eya, tuwe kexa heca cin kin okihi kta. Tka hehanl taku wan on ikopapi iyececa. Wowaranicila; na woyaececa on lena tokata ake oyate wicagnayanpi kta na woxkixke kagapi kta iyecetu selececa.

Iho, tukte unkiwaxtepi, na on unmagipi ni kte kin he? Wakantanka oie iyotan unakakitapi kta kin hee; na he eciyatan nakun taku waxte el wawounkiyapi kta unkokihipi kta, na egex wicaxa taku maunnonp kin he iyecel wi-

cunkipi kte xni. Xkal unkomanipi na taku slolunyanpi etan taku unyuhapi exax hena maunnonpi he iyecel unyuhapi, heon hecel wacinyeunpicapi xni ee Wakantanka taku okihiunyanpi hee ogna rtaunnipi iyecetu.

Tka hehanl taku slolunyanpi hena on wankanl yeunkiciyapi kta iyececa xni heconqonpi kin, icin, sanpa kuya ungla-pi kta egex unkigluhukuyapi kin sanpa Wakantanka ounkuyapi na sanpa taku ota onspeunkiyapi kta hecel wahounyanpi. Wowapi Wakan oegle lena awacinpi waxte, mitakuyepi ANPAO KIN kolayayapi hena, lena on napeciyuzapi.

Luke 1:78,79.
Johannes 5:44.
Roma 11:18-21.
Oranyanpi 10:12-26.
Galatia 6:1-8.
Wicoie Wakan 4:7-13.
Jesus Christ towaxtelake kin ohinnian unkicipi un nunwe.

JUSTIN O. BLACK-EAGLE.
(Ohitika.)



Christian Koxka Nom Omanipi.

White river ekta ieska cinca yankapi kin ekta wacekiyapi econpi kta ca ekta yapi. Rev. Isaac H. Tuttle, St. Philip's el yanke cin hee na Paul S. Hawk, St. Paul's Chapel el yanke cin henaos eepe lo.

Wana re makoxice kin egna yapi hehan P. S. H. heya; "Kola, toka ca makoce kin le lececa he? Nowa ni un qon he ehan minitan he ehan ix eya makoce kin le mni kin lena econ he!"

I. H. T. heya; "Hiya, kola, okinix ehantu xni nacece lo."

H. "Toka e?"

T. "Kola, ecin, he ehan hinarcin wicaxa makoce kin le el wanica naceca ye lo."

H. "Ecax, kola, ehanqon maka kin ataya rcin he ehan mini xni he?"

T. "Naceca ye lo; okinix tinskoya wicaxa ounyanpi kin hinskoya naceca ye lo."

H. "Xka, kola, toka e keya na taku kin lena inyan icar wankapi he?"

T. "Kola, ix eya tohunwin makoce

kin le mni naceca ye lo."

Hehan wakpala wan ogna tiyoxpaye Waceunpa ewicakiyapi kin he tipi kin e. Wakapala kin lila waxte; can ota, ireyata paha wan iyakasani casmu. Unkan H. hena wanyake na heya; "Miniwanca akasanb casmu makoce kin," eya. Hehan H. taku ke cin he T. sloye na he ix hehan heya; "Wakpa oyas etanhan," eya. H. ake heya; "Wita ko waxtete," eya. Tka ake T, tipi wan icagla initipi wan inyan ota pahayela yanke wan el epazo na lowan, na heya; "Tka oyate el yankapi kin inyan cekiyapi," eya. Hehan H, lila ira.

Hehan ake H. heya; "Kola, woteca wakaxote xni eyapi kin hena tukte kapi he?"

T. "Tona kapikecanni he?"

H. "Okinix, kola, tona lecapina kin hena kapi naceca."

T. "Wanji cajelate xni toka?"

H. "Tarca."

St. Luke's el Priest tawapi kin itkokib wical. Hehan nakun onxiicilaya omanipi. Nupin omanipi kin el unma xunka-wakan unma ohinni nacapeapca cela on unma itogto he akan yankapi.

Wana kinukankiya glapi kta e canku ojate kin el kipi. Hehan T. canku cola gri kta, wazi roxki egna, unkan heya; "Kola, lecala lel mato wan wanyakapi qon."

H. "Kola, okinix wanlakin kte xni naceca ye lo."

"Ho, mitakola, Good-bye" eyapi na kinukankiya kiglapi.

Mitakolapi, tona le wanlakapi kin, hena taku wacin na kixtanyakel oblake cin lenaos ee ye lo. Taku nom on: (1.) Tohan Christian nom unkomanipi ehantanhax unkix eya iyececel wicoksape Wakantanka tawa kin iwoglag omaunni kta. (2.) Nupin onxikicilaya cantekiciya omaunni kta.

Ho, xka tohan koxkalaka nonpa omannipi eca iapi wowirara, nainx iapi

xapxapa, nainx waaiapi iapi hena xica exa, unkeyapi ecee. Hehan nakun omanipi el kicipajinyan tiyata kipi ecee. Hecel ito, le awauncinpi waxte, Lakota koxkalaka oyasin. Okinix koxkalaka kin lenios taku woxwaxte nom ogna owicablaka cin awacannipi kinhan, hena Wanikiya tawoonspe eciyatanhan hececapi iye-yayapi kta. Ecin, Wanikiya unkitawapi kin koxkalaka ob wicoran waxte Wakantanka tawa kin henaiwo-glag omani, na onxikicilaya omani. Wanjila el tanyan xkan xni, Judas Iscariot hee, unkan on itokeca kin slolunyanpi. Hecel omaunni kinhan unma tukte unkarnigapi kinhan waxte kta he? St. Luke 22 el oyaka.

Ho, mitakuyepi, oyasin yeksuyapi wacin; ecin, omaunni sa ye lo.

Nitakolapi wan,
JAMES LITTLE CHIEF.

Wokakije Ieunhan Wocekiye Kin Kiksuyapi.

September 30th kin el, wicokan hiyaye cin oxtan, Wicanrpi-yamni wolwicayapi wanji tanka econ. Wana le iciyamni wolwicayapi econ. Cinca wikoxkalaka wayazanke cin on hecon, na el lecel woglaka; "Mitakuyepi, makakije cin icunhan Wakantanka wicoran tawa kin weksuye lo. Na niyepi, Wacekiye-wicaxa, Hunkayapi. Wawokiya, na koxkalaka na wikoxkalaka hena ciksuyape lo. Yunkan taku on ciksuyapi kin wowacinye nitawapi na wicoran wakan kin le sanpa

alapi nin ecanmi on lehanl iceci-ciyape lo, eye, yunkan wicaxa kin le woglake cin wicake. Cinca koxkalaka nom kita; Guy Three Stars, William Three Stars, na hehta le wayazan oblake cin October 13th, 1895, rtayetu kin el te lo, Jennie Three Stars. Iho, wicaxa kin le wokakije akiye sa icunhan lena lecekece econ. Cinca kin oyasin Ska Un Okolakiciye kin waxtelakapi na el opapi kin un. Yunkan nakun wicaxa wan Mr. Stabber, Nacape eciyapi, he nakun cinca wikoxkalaka, Miss Susie Stabber, Miss Lucy Stabber wayazankapi na tapi kin icunhan hecekece econ. Iho, wicaxa kin lenios wokakije akipapi kin icunhan wocekiye kin kiksuyapi, cincapi heca waxtelakapi lakax.

JEFFERSON BLUE BIRD.
American Horse Camp, S. D.

Ptaya omniciye he Sioux Falls (Rara Otonwe) ekta, Sept. 25-27 ehan econpi qa Dakota ota ed opapi xni exa kitanna otapi sececa unkan tanyan mnicuyapi econpi. Bishop waxte unkitawapi wayazanka on mniunkiciyapi ed unkiyo-piya iyotankinkta okihi xni qon hecena iwaunxakapi xni qa oiyokixica. Omniciye Tanka, Minneapolis ekta, karnir opapi kta wicakarnigapi kin. Rev. Wm. J. Cleveland, Madison etanhan qa Mr. J. I. Monks, Watertown etanhan hena eepi.

THE DAYBREAK.

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LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop.

FISHERMEN'S NETS.

Most of Them Made by Machine Nowadays—Their Many Uses.

Most fishermen's nets nowadays are made by machinery, excepting the small round crab nets and dip nets, and bait nets that sportsmen use. These are made by hand, for the machines cannot make anything but a straight flat web. Many larger circular nets, however, are constructed from machine made netting, cut up.

Machines have been used generally in netmaking for about 30 years. Before that nets were knitted in the families of the fishermen. Some fishermen on the Atlantic coast still make their own nets, and on one part of the Pacific coast there is a close union of fishermen using nets made by hand, but factory made nets have displaced most nets of domestic make.

There are six netting factories in the United States, all on the Atlantic coast. Carload lots of nets are not uncommon shipments from this coast to the Pacific, and the same is true of netting twine.

Nets are made of various sizes of thread or twine, in any size mesh desired, and they can be made of any length, but nets of certain kinds are made commonly in certain lengths, and then joined together if greater length be desired. In this way nets have been set in the great lakes in one straight string of 11 miles. Nets three or four miles long are not unusual there. Such nets are fished with steamboats.

A pound net, 100 feet in depth, has been set in Lake Superior. It was necessary to splice the poles for it. The average depth of pound nets on the lakes is 40 feet. On the Atlantic coast the average depth of pound nets is 35 feet. Leaders are made 15 to 70 rods in length.

In the sounds of North Carolina very long hauling seines are used, some of them about a mile long. They are operated by steamboats. Formerly, hauling seines were used generally. Within the last 15 years the use of pound nets has increased rapidly. Purse seines are made 200 to 250 fathoms long and perhaps 100 feet deep.

A pound net, complete, costs \$200 to \$1,200; a purse net, \$400 to \$800; a lake gill net outfit, \$2,000 to \$3,000, although it might not all be used at one time; a shore seine, from \$10 to \$400. There are other kinds of nets and seines. The life of a net depends on the water it is used in and circumstances. A heavy pound net might get thrashed out in a season. Some nets and seines last three or four years or longer.

Nets are made for various uses other than for fishing. They are made for use on horses, in laundries to hold collars and cuffs, for decorative purposes, for lawn tennis, and all sorts of backstops, for banners and for hammocks, for poultry yards and for fruit trees and strawberry beds. Some bird traps are made with nets. There are steamboat nets, which, however, are not knotted, but sized.—New York Sun.

Heavy Freight.

Landlord (apologetically)—This elevator seems to run a little slow just now.

Guest—Oh, that's all right. There's a clerk on board with one of the guest's bills.—Chicago Record.

INDIAN DOGS.

They Have No Love For the White Man and Show It.

Kickapoo Indians are very fond of dogs, both alive and fricaseed. Around their tepees, or wickiups, or Queen Annes, or whatever they call their abodes, there are always half a dozen wolfish dogs. An Indian dog hates a white man as far as he can see him and loves an Indian as far as he can smell him, and that is saying a good deal.

When a white man driving through the Kickapoo country sees a dog by the roadside, his natural impulse is to whistle in a friendly way, for somehow in a wilderness of prairie or forest a dog is a comfortable sight.

But the instant you whistle to an Indian dog he turns his tail and is out of sight quicker than if he had been kicked. An Indian never whistles to his dog when he wants his beast to come to him; he places his tongue against his teeth and hisses.

The colored population of Oklahoma have almost as many dogs as the Indians. Those who live in the blackjack sand hills are dog rich. These dogs have a deep rooted aversion for the white man also. When an old colored cotton planter comes to town, some of the dogs are sure to follow, and when the old man walks up town the dog stays right between his feet like a country dog under a wagon. And whenever a white man comes within snapping distance the dog gets busy.—Kansas City Star.

Emoluments of an Executioner.

The subjoined record extracted from the archives of old Paris possesses sufficient interest to warrant its publication. Our readers will see from it what a terrible thing the capital penalty was in former days, and at the same time learn that the gentlemen who acted as executioners, with their assistants and torturers, did not labor for glory alone:

AN EXECUTIONER'S PRICE LIST.

| | Livres |
|----------------------------------------------------------------------|--------|
| To boiling a malefactor in oil..... | 48 |
| To quartering him while alive..... | 50 |
| To affording a criminal passage from life to death by the sword..... | 20 |
| To breaking the body on the wheel..... | 10 |
| To fixing his head upon a pole..... | 10 |
| To cutting a man into four pieces..... | 10 |
| To hanging a culprit..... | 20 |
| To enshrouding the corpse..... | 2 |
| To impaling a living man..... | 20 |
| To burning a sorceress alive..... | 20 |
| To flaying a living man..... | 20 |
| To drowning a child murderer in a sack..... | 10 |
| To burying a suicide at crossroads..... | 10 |
| To applying the torture..... | 4 |
| To applying the thumbscrew..... | 2 |
| To applying the buskins..... | 4 |
| To administering the Gehenna torture..... | 10 |
| To putting a person in the pillory..... | 2 |
| To flogging..... | 4 |
| To branding with a hot iron..... | 10 |
| To cutting off the nose, the ears or the tongue | 10 |

—London Lancet.

Observance of the Sabbath.

There was the minister of Tweedsmuir, who on a certain Sabbath found a salmon stranded in shallow water, and who, being unable conscientiously to take it out on such a day, built a hedge of stones around it, and, returning on the morrow, claimed his prize. There was the old farmer, who could not go to the kirk because he had neglected to shave on the Saturday night, and he would not profane the day by the use of any edged tool.—Macmillan's Magazine.

A Fifteen Million Pound Boulder.

The very largest erratic boulder yet recognized and measured within the limits of the United States is a block of granite lying near the town of Madison, N. H. Professor Crosby of the Boston Institute of Technology gives the following as its maximum dimensions: Length, 83 feet; width, 45 feet 2 inches; height, 36 feet; contents, 90,000 cubic feet; probable weight, 15,300,000 pounds, or 7,650 tons.—St. Louis Republic.

The fruition of what is unlawful must be followed by remorse. The core sticks in the throat after the apple is eaten, and the sated appetite loathes the interdicted pleasure for which innocence was bartered.—Jane Porter.

He who murmurs against his condition does not understand it, but he who accepts of it in peace will soon learn to comprehend it.—Aeschylus.

THE RATTLESNAKE.

COMMON ERRORS REGARDING ITS FIGHTING ABILITIES.

Doesn't Have to Coil Before Striking and Kills by a Blow—Quickly Replaces Lost Fangs—He Will Not Go Out of His Way to Attack Anything.

"Nobody was ever bitten by a rattlesnake, and nobody ever will be," said a man who has studied them. "And the reason is the best that could possibly be. A rattlesnake can't bite. It isn't likely that any creature that lives and is provided with teeth and jaws has less power of biting. The snake's jaws are not hinged. They are attached to each other by an elastic cartilage. Thus the snake has no leverage whatever in closing one jaw against the other, and if it attempted to inflict injury by biting it couldn't so much as pierce the skin. The fangs of a rattlesnake are driven into the flesh by a stroke, not a bite, as is well shown by the fact that punctures are made only by the armament of the upper jaw. The lower jaw has nothing to do with the act. A man striking a boat hook into a log is an exact representation of the manner in which the rattlesnake bites. So whenever any one tells you about some one else being bitten by a rattlesnake bet him it isn't so. You'll win. It is an impossibility for a rattlesnake to bite.

"But although the rattlesnake can't bite, if you're fooling around in a country where he is spending the summer, you want to keep your eye peeled. And there is one particular thing you don't want to forget. It is a common and widespread fallacy that a rattlesnake is entirely harmless so long as he is uncoiled. I believed that once and found out by a startling personal experience that it wasn't so. It is true that when a rattlesnake is stretched at full length, with the muscles extended to the utmost, he could not strike an inch forward, but from that position he can strike backward his full length and with lightninglike velocity. One day I dropped a big stone on the head of a big rattler that lay in this position, crushing the head, the stone lying partly on the head. After gazing for some time at the quivering reptile so suddenly taken from life, I stooped down to remove his rattles. I had no sooner touched his tail than his mutilated head flew back, and almost grazing my cheek struck the sleeve of my coat just below the shoulder, where both fangs were buried, pulling out of the jaw and remaining in the sleeve as the snake fell back to the ground. They had not missed my cheek by more than a hair's breadth. With precaution I have made that test of a rattlesnake's capacity of striking in that way many times since then, and the snake always struck. The instinct is so strong in this reptile that I have known a rattler two hours after its head was severed from its body to strike back fiercely with its bleeding stump the instant its tail was touched.

"But the typical position of the rattlesnake when intent on deadly assault is the coil. This is not always a symmetrical spiral, but the body is massed in more or less regular folds, the muscles are contracted, and the reptile is literally an animate set spring. From this position the rattler can spring from one-half to two-thirds of his length. Before the stroke the mouth is opened wide, the fangs falling down from their sockets in the upper jaw and standing firmly in their position. The head is thrust forward, the half coils below it being straightened out to lengthen the neck and to give power to the strike. There is no preliminary motion. The stab is made with abrupt swiftness that defies escape of the victim. There is but one strike. The snake passes back into its coil again with the same swiftness that it threw itself out. As the fangs enter the flesh the venom is injected. If the thing struck at is beyond the rattler's reach, the snake has the power of squirting its venom in jets, which it can do to a distance of four feet or more.

"Sometimes a rattlesnake loses its fangs in the flesh of the object it strikes, but that does only temporary damage to its deadly armory. There are plenty of incipient fangs lying in the jaw, only

waiting for a chance like that to come forward and be in line for business. They grow very fast, and in the course of two or three days a rattlesnake that has lost its fangs is refitted with a brand new pair. This is a good thing to remember, for it is the popular belief that a rattler is made harmless by extracting its venom fangs. The only way to render one of these reptiles harmless, besides killing it, is to apply red-hot iron to the cavities left by the fangs. This will destroy all the vitality of these dangerous parts, and new fangs will not come in.

"The rattlesnake never pursues his prey; he waits. He will not go out of his way to attack anything. He will invariably keep on his course if not cornered or teased. You may step within four inches of a rattlesnake and will not be disturbed by it if you keep right on your way. If you stop, the snake at once will take it for a challenge and hit you only too quick. It is said, as if by authority, that the rattlesnake never sounds his rattle until he has coiled. If that is so, rattlesnakes that I have seen must have been freaks, for they have rattled when lying at full length and even when moving, as well as in their coils. The rattler, when traveling, will cross lakes and streams, and he swims with his head and his rattles raised well above the water. The force with which a rattlesnake can strike is such that I once teased one into striking at a piece of belting at least a quarter of an inch thick, and he sent his fangs clear through it."—New York Sun.

Sitting Bull as a General.

"Do you know," said an army officer, "that if Sitting Bull, the old Sioux chief, had been a white man, he would have been called a great general? In fact, he was a great natural soldier—a sort of red Napoleon.

"Sitting Bull was not a real chief; that is, he wasn't a war chief. He was a medicine man, what the Indians call a medicine chief. But he had great natural capacity as a commander. His surprise and cutting off of Custer would have been called a great achievement if a white general had in some war performed the feat. It is significant of Indian character that Sitting Bull would never tell the story of the fight at all; wouldn't say a word about it, although I suppose the question was put to him a thousand times by all sorts of people."—Washington Post.

The wise man is he who asks a great deal of advice and takes a very little of it.—Galveston News.

Whimsical Father Schaubel.

Father Schaubel, who died a few years ago, was well past his eightieth year. He was another dead in earnest Christian. A good many years ago his workmen, while hauling earth from one of his lots, encroached on one of mine, and I spoke to him about it. He threw up his hands in a surprised way and exclaimed, "The whole earth is made of dirt, and shall we quarrel about a wheelbarrow load of it?" He had a strong German accent. A short time before he died I met him on the street and said, "Well, Father Schaubel, how do you find yourself?" "I find myself eighty-four years old," he replied. "And how do you like it?" "Ach, vell, ve must be satisfied." That was a favorite maxim with him, to be satisfied—that is, contented. He was a gardener. One year there was, for some reason, a great scarcity of tomatoes, and he had a large crop. In reply to a question what he was getting for them, he replied: "Two dollar and fifty cents a bushel here in de field. Ah, vell, ve must be satisfied."—Chicago Interior.

Everybody Ready to Dicker.

Many years ago, in central Maine, a man started out to sell oilcloth table covers throughout the country at 50 cents a cover. After traveling all day without selling one a happy thought struck him. He would charge a dollar and take half the pay in cast off shoes. The result was that people imagined they were getting some return from their old shoes, and there was a general ransacking of attics, and table covers went like hot cakes. But the old shoes? Well, wherever he found a convenient hole beside the road, out of sight, he pulled up his cart and dumped the lot.